been introduced from time to time by interested authors to bolster up their particular sectarian doctrines. These so-called teachers resorted to this subterfuge on account of the authority and importance which the *Upanishads* had acquired and the universal reverence which they commanded. Thus we have not only *Saiva, Shakia, Vaishnam* and other sectarian Upanishads but also an *Alia Upamshadi* teaching the tenets of Islam under the guise of a Vedic work, the product evidently of a over-zealous follower of the Prophet Muhammad. In this connection, it may also be stated that though appearing on the religious field several centuries after the compilation of the Upanishads, the world-famous *Bhagavadgita,* the dialogue between Sri Krishna and Arjuna, the science of Brahman, the scripture of Yoga, has been rightly exalted to the status of a glorious Upanishad/'

Of the genuine *Upanishads,* the well-known twelve which are dealt with in this Manual are: *Chandogyn, Bnh^daranyaka, Aitareya, Isa, Kafka, Kaushilaki, Kcna, Mazmdukya, Mmdaka, Prasna, Svetasvatara* and *TaUtiriya.* These twelve Upanishads are by comTion opinion recognised as the classical

or fundamental *Upanishads* of the Vedanta philosophy, the Scriptures of Vedic theism, *Brahma Vidya.* This common opinion is based on the fact that the *Brahma Sutras,* the most ancient systematic exposition of *Brahma Vidya,* as alieady stated above, refers to these twelve as its authorities. All these except the *Maundukya* are referred to by Sankara in his celebrated commentary on the *Brahma Sutras* and on all these except the *Kaushitaki,* he wrote separate commentaries. He is therefore known in Vedantic works as ‹< the *Commentator",* It should, however, be remembered that tbe expression ‹ *commentator*‹ occurring in Vedantic works relating to Kaushitaki does not refer to Sankara as wrongly supposed but to one Sankarananda, an eminent Vedantic scholar, who came several centuries after Sankara.